

# CONFESSION OF FAITH IN LATINE.



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By JAMES SALGADO: A Spaniard, and  
*sometimes a Priest in the Church of Rome.*

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LONDINI:

Anno Domini, M DC LXXX.

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THE DEDICATION

To all and Singular Members of the  
University of OXFORD

To the Reverend, and most Excellent  
Mr. Vicechancellor.

To the Reverend and Eminent Heads  
of Colledges

And to the Worthy Fellows of the same

James Salgado, a Spaniard, with best Felicity,  
both Temporal, and Eternal.

I should be very Injurious to your bounty Liberally bestowed upon me; O ye Men, every one famous according to his Title and Degree, unless according to the Old Custom of the Romans, I should Crown that Fountain with Laurel, from whence I drew water: For 'tis a great Sign of Inhumanity, to receive a benefit, and not to return it again.

The Heliotrope must conform it self according to the Suns motion; because, as it cannot avoid it's Light, so it ought not to decline its influence. But this acteth so effectually upon it, that it is forced to turn its Head to the Course of the Sun.

You have relieved my Misery, O ye Gentlemen of the University, and that so effectually, that you have invited me to a Publick acknowledgement of your benevolence toward me; which I am now willing to do, lest by any longer delay, this good purpose of mine should lose its reward.

This little Book therefore I lay before your Feet, expecting what Censure you'll please to bestow upon it.

You'll take my Endeavours I hope in good part, and pardon

# The DEDICATION.

this my temerity. (If taking a little pains in this exercise, as Sylla the Roman Dictator was wont to carry a little Image of Jupiter in his bosom;) So I presume to bear your Portraiture in my heart; and this I will do beyond the reach of all envy; and shall account it among the Number of the greatest Vertues to be found guilty of such a fault; neither because you have done me a kindness therefore shall it be lawful for me to be ungrateful. with Cyrus therefore, favourably receive me as a genuin, and true Persian; and do not disdain to enlighten me with the bright raies of your further Benevolence, who desires to borrow some Splendor from your shadow.

Fare ye well, most worthy Gentlemen, and be entirely favourable, to one that admires your dignities, and is,

Your Servant,

James Salgado,

A Converted Spaniard.

## A CONFESSION of FAITH.

**I**N the Name of GOD Amen.

After I had been admitted to the Order of Priest-Hood, in the Church of *Rome*; and now perceived that I was to look after the Cure of other Mens Souls committed to my Charge, as well as my own; I very often consider'd with my self how I might safely enter upon the way of Salvation, and to provide salutary supplies, both for my self and also for the Flock committed to my Custody.

'Tis very true, that the *Romanists* debar the Common People from reading the Holy Scriptures, as from the Food of Life; but yet those of the Clergy, (and that especially in *Spain*, my Native Country,) as well as other *Roman Catholics* are wont more Religiously to exercise themselves in Reading the Sacred Scriptures. The same thing happened to me also; and while I was Reading Gods Holy Book, I lighted upon those words of the Apostle, *2 Tim. 3. 16. All Scripture is given by Divine Inspiration, and is profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness: That the Man of GOD may be perfectly thoroughly furnished unto all good works.*

In which Words the blessed Apostle seem'd to me, to have drawn a *Presbyter* in his lively Colours, and not only to have shewn and prescribed a Method of Preaching the Gospel, but also to have discover'd the matter and Fountain from whence 'tis to be drawn; and which is more, to have open'd a way, which might bring the Man of God, that is, the Minister of *CHRIST* to an undoubted Consummation.

For he mentions the Scriptures, which he acknowledgeth

to contain in them the whole Treasure of Gods Divine Will, seeing he has both expressed those four Fountains of Christian Morality, and also denounced him accused, whoſoever ſhall offer to Preach any other Goſpel, than that which he Preached; and withall Pronounced, Peace upon every one that walketh according to this Rule, *Gal. 1. 9.* and *6. 16.*

When I had ponder'd theſe things with my ſelf, and perceived ſuch great and Magnificent things to have been ſpoken by the Apoſtle, concerning the Scriptures; he being ſuch a one, as had affirmed [to the Elders of the Church of *Ephesus*] that he had made known unto them, the whole Council of G.O.D. *Act. 20. 27.* and yet withall, that he ſpoke nothing but what *Moses* and the Prophets had ſaid before him. At laſt I came to this Concluſion: That the Holy Scriptures are the only Writings wherein we may be instructed, concerning the Method and means of our Salvation; and that out of them only we are to instruct the People, and to Convince the Gain ſayers.

To this Rule therefore, I applied all thoſe Controverſial Questions which uſually paſt between Divines; as, being very deſirous to know the Internal parts of every Profeſſion in Religion; that by this means I might the ſafer adjoyn my ſelf either to this or that party, and with a good Conſcience worſhip G.O.D. and his Anointed *J.E.S.U.S. C.H.R.I.S.T.*

And truly, I could not own any other to be the true Religion which might be weighed in the Ballance of Gods Divine Law and the Promiſes, beſides the Reformed. Wherefore I made a Covenant with my Soul, That I would forthwith adjoyn my ſelf to the Reformed Church, and forſake the Romiſh Idolatry, which alſo I did in France, and that in the Aſſembly of *CHARENTON*, and with great joy of my mind, I did there unite my ſelf to the Myſtical Body of my Saviour.

But as every Man muſt live by his own Faith, and none can be judged before Gods Tribunal, unleſſe by his own Conſcience, there being no Mediator to intercede, there with

that



that and G O D. So also I might have been one of the Reformed Religion without making any External Profession of my Faith.

Notwithstanding because of the Commands of my Friends and common Custom so requiring; therefore I was the more willing to testify unto the World my intimate, and sincere Confession in these following particulars.

With G O D S help therefore,

In the first place, I Confess that the Holy Scriptures are sufficient for Salvation, and that they are the Supreme Normal Judge of all Controversies. 'Tis very true, that as G O D is the Author of the Scriptures, so he is likewise the Supreme Judge of all Controversies; but none is to be acknowledged for the Subordinate and Normal Judge of them, but the Scripture only.

Neither is the Heresie of the Papists to be admitted, who make the Church to be the Supreme Judge of Controversies; Which Church (as they call it) whether it consists in the Pope only by himself, or as he is joyned with a Council, or whether it Consists in a Council alone without him, they have a long time doubted, and the Reason of that is this; because no Scripture is of any private Interpretation, but holy men spake as they were moved by the Holy Ghost; 1 Pet. 1. 11.

Now he best understands both the Law and the Promises who wrote them both; and if he so understands, then he best knows the sense and meaning of them, and if so, then without doubt he is the Supreme Decider of all Controversies, and he has left unto us his Law to be the Rule both of our Lives, of our Manners, and of our Actions.

The Romanists prate against us here, and Object these two things.

First, That every one is a Pretender to the Holy Spirit; and,

Secondly, That the Scriptures do Contradict one another.

But

But for all that, they are forced to confess these two things. First, That pretence is no Prescription to the Truth; and Secondly, That the Contradictions which they Object, are not Really so much as Apparent. Which also is evidently seen in the many Harmonies and Concordances that are made of the Bible.

Howbeit, there is no doubt, but that the Church hath her share also in this Affair; but yet so as that we still hold, that she only by her Testimony stands us in stead, as the Witness of Truth, not by her Authority as by a Law to bind our Consciences primarily and by her own self. The Power she has is Subordinate, not absolute, she is Gods Servant only, and upon that Account, not to regulate Gods Word; but to be regulated by it.

So that the Pope of Rome proclaims himself Antichrist by this very thing; that he exalts himself above all that which proceeds from G O D, as if he were not (as by Right he ought to be) a Minister of the Divine Command, but a Lawgiver himself.

## II.

As to God, and his Attributes or properties; and also as to the Persons of the Deity, there is but little difference between us, and the Romanists, and that also Consists rather in the modes of distinction, than in the formality of the things themselves; although even under this Head that which they build well about Fundamentals, they destroy again by their Contra-fundamentals, not only by ascribing *Dulia* to Saints and Angels, and *Hyperdulia* to the blessed Virgin Mary (though that be a frivolous distinction) but also by their own Confession, they ascribe *Latria*, which belongs to God only, even to the Wood of the Cross.

Now, that man the Deity of G O D himself, who is jealous over his own Honour, that ascribes his Glory to any Creature, for God solemnly protesteth that he is such as holdeth fast his Magnificence: For he hath said, *My Name is Jehovah, and mine Honour I will not give unto another.*



Of this Glory, neither *Paul*, or *Barnabas*, intimate Witnesses of our Saviour, would ever partake, nor yet the Angel in the *Revelation*; the one professing himself a fellow-Servant of *S. John*, and of the Prophets; the two others protecting themselves with this Buckler, and That they were men subject to like Passions with others, and saying, *Honour God*.

And Wherefore seeing this Honour which the Romanists bestow upon Saints and Angels, could not be a Medium of Abnegation, (for it could neither be Civil nor Religious) nor yet a Medium of Participation which admits of both extremes, for then it would have constituted a partial Idolatry; therefore I concluded with my self, that the Saints are to be imitated, as *St. Austin* speaks, but not adored by Us, nor being utterly Ignorant of our Necessities, as *Abraham* in *Genesis* 18. and as *the Ass*, he is ignorant of his own *discontent*. Where this to be noted, that this Expression *thine is not*, is not to be taken in the same sense, as it is in *S. Matthew* chap. 7. verse the 13. *And when it will say unto thee, I know thee not.* (as a late Jesuit foolishly interprets it) For in *S. Matthew* it is spoken concerning the knowledge of Appropriation, as appears by opposition of the contrary, *As for GOD, thou wilt the way of the Righteous*, saith *David* there, that is he approves and allows of it; as he disapproves the way of the Wicked, *Thou shalt perish*, as it follows there. But in *Isaiah* it is spoken concerning knowledge of simple Intelligence, (or of taking notice, barely considering it) self as appears plainly by the Text. Now there is not any thing in the World that is from the sight of GOD, before whose face even the angels it self turns to Light in their things, therefore which GOD is said not to know, we must understand in this sense, that he doth not approve of them, but those things which men are said not to know, they are principally to be ascribed unto the defect of their knowledge concerning their Object.

Moreover the perverse Interpretation of Christ's words as to the Mosaicall Law, and also the Mosaicall Institution of this blessed Sacrament, *Ill.*

Thirdly, As to the Nature and Office of the Mediator, we believe thus, viz. That he hath two Natures, the Divine and the Humane, which is taken into the Personality of Word, it being such as cannot subsist of it self, for want of a suppositality, which appertains to the Person, upon Account of its assumption to the Quiddity of some out. There are not therefore in CHRIST two Persons, or one Nature; but in one Person two Natures, yet with neither Composition or Confusion. The Church of Rome errs exceedingly in this point, viz. the affirming, that CHRIST'S Body can be in many places at one time; for that Man confounds the Divine Attribute with the Humane, who ascribe multi-presence to a Body, in all things like unto our Body, and upon that account Finite also as ours are; for a Body, whether it be glorified, whether it be as yet Subject to infirmity, is lyable to Circumscription; which also Aquinas himself acknowledges, to the favours of a Contradiction in Adjunct, that the same Numeral Body may be in many places at one and the same time. The Consideration of this prevailed with me, so far, that I could not give up my dissent to the Doctrine of Transubstantiation. For not to speak any thing concerning this, but the very word is not fitly squared, and accommodated to nothing thereby signified; because then it should be called Annihilation of the Substance rather than a Transubstantiation of it; (according to the Nature of their hypothesis) I speak by this, this also is to be consider'd, That it is well founded upon the Idea of Multipresence; which being destroyed, Transubstantiation it self presently falls to the ground according to that of the Poet.

If you take the Prop away, The Structure falleth so decay.

Moreover the perverse Interpretation of Christs words at the Institution of this blessed Sacrament, and also the Mu

tion of the Institution it self seemed to me to be a great  
of Sacrilege, as well as it did to their own Pope *Calistus*.  
they do not only interpret those thing in a Carnal sense, w  
Christ spake to the *Capernaums* in a Metaphorical, but  
they take the Cup from the Lary, as though they were un  
thy to bear in their Memory the Bloud of Christ that w  
was shed for the Salvation of their precious, and immo  
Souls.

As concerning the Offices of Christ, I firmly hold,  
Believe that he is a King, Prophet, and Priest: As a  
he is Head of the Church, which by his Prophetick O  
he leads into all Truths by the Operation of his Holy Sp  
and which by his Priestly Office, he delivers from the Po  
of Satan, Sin, Death, and Hell, and that by shedding his  
precious Bloud. For God redeemed the World by his  
Bloud. So the Scripture teacheth us, *Act. 20. 28.*

Now as to these Offices of CHRIST, the Church  
*Rome* errs exceedingly, by adding to this our King a Cor  
mon, to wit, a Queen, the Mother of our blessed Sav  
who notwithstanding owns him for her Lord, in her C  
cle. This Church also errs as to the Sacerdotal Office  
Christ, when even to this very day the Priests, offer  
up, in their Idolatrous Mass, a Sacrifice to God, for the  
both of the quick and Dead. Seeing 'tis not only appa  
out of *Daniel* that Sacrifices, and Oblations were to ceas  
the Days of the *Messiah*, and that Christ by one Oblatio  
himself perfected for ever them that are sanctified, [and  
which is *but one* is *indivisible*] and not only so, that C  
is the Consummation of all of them, but it points out also  
*modus* or manner of that Consummation, namely that it  
accomplished by that one Oblation of himself once for  
But also because none can be Priests of the New Testam  
according to the order of *Melchisedek* but Christ only,  
cause he alone is Eternal, and by that means is contradi  
guished from the *Levitical* Priests, which were not suf  
to continue, by reason of Death, As to their distinction

(80)  
a bloody and unbloody Sacrifice, as also of Primary, and Secondary Priests; because not grounded upon the Scriptures, we reject it with the same Facility as they propound it.

To this Office of Christ it appertains, that by his merits he makes us worthy of Divine Justification: For all be it God, Justifies the ungodly, as the Apostles speaks; yet for all that he does not Justifie such a one as is simply unjust, but such a one as is accounted Just in Christ by vertue of that satisfaction of Infinite value performed by him. Which Justification according to the tenor of the Scriptures is not imputed unto us for any desert that is in us, but only upon the Account of Christs merits, neither is it obtained by such deserts, but by faith only in him who is the Propitiation for our sins.

Against this Doctrine, the Romanists early contended, saying that we are justified by works, by which means they confound justification with sanctification: Whereas the Apostle saith *Therefore by the works of the Law, shall no flesh living be justified, and again That the Righteousness of GOD is manifested to all by Faith: Yea, he directly affirms, that we are justified by Faith only.*

True it is, the Romanists themselves grant that we are justified by Faith, but so as that it is by a work, which yet is false, because the Apostle opposeth works to Faith: For this Cause Faith is to be looked upon, as it is a Relation, or an Hand to apply a Plaster to the sore of sin, which not by any vertue of it's own, but by Efficacy of some vertue apply'd to the thing it self, makes us heirs of Eternal Life.

St. James indeed saith, that Men are justified by Works, and not by Faith only: But that I may pass by the Interpretation of some that will have this to be understood of justification in another World, when the works of all men shall be sifted, and examined: It may be said, that these words, may and ought to be understood of such a Faith, as is destitute of good Works, and which is dead without them; which very thing we also assert, when we do by no means separate

Works

Works from Faith, but always profess that Faith, is to be joyned with good Works, or in short, that an Active, and working Faith, renders us just before Gods Tribunal. Therefore Faith only justifies us; but yet that Faith must not be alone, or separated from good Works, no otherwise then as the Eye only seeth, but not the Eye that is separated from the Body; and the hand only weighs any thing, but not unless it be joyned with the Body.

Moreover, as justification is to be taken in a forissecal sense, as we have shewn; so 'tis certain, that it is wrought in an Infant, and not by parts. And therefore upon that account, I rejected Purgatory; because the fault being forgiven, the punishment should be remitted also.

Neither does this make any thing against our Proposition, that GOD sometimes sends diverse afflictions even upon just Persons, for these are to be referred to the Category or Predicament of Fatherly Corrections, rather than to that of Punishments. For there is no Condemnation to them that are in Christ Jesus, *Rom. 8. 1.* Neither do those Fears, to which the Faithful are Subject, signifie so much a servile Dread, as a Filial Reverence; because as we ought to work out our Salvation with fear and trembling, So we are sure that nothing can work together for ill to them that Love God.

From hence flows the certainty of our Election, which because it has more Assertions of it in the Church of *Rome*, then detractors from it, I need not much dispute about it. Neither does the account of brevity require, that I should enumerate the several questions of prescience, prevision and predestination as things formally different among themselves, seeing we have a brief compendium of them, set down by the blessed Apostle *Paul* from whom any one may take it, *Rom. 8. 30.*

I grant indeed that Prescience in its formal signification differs from Predestination, as a selection out of a Number of Multitude, does from the end, to which the Objects as consider'd in themselves, are destined, and design'd: But yet in the

mean



mean while I do not admit of any foresight of works, which may in the least belong to those that are foreknown, and the Establishment of their own Salvation. For God chuseth no man upon the account of works foreseen, but that they may perform these good Works after they are chosen.

All which things being well Considered, I perceive a plain distinction to arise betwixt the Church Visible, and Invisible; not so much that the Universal Church is to be called Invisible from its outward non-appearance to Men; but from the internal qualities of it; because though many belong to the outward Communion; yet God only knows who are his. And from hence I concluded, that it was an easie matter for me to give an answer to that famous Objection of the Papists: Where was the Reformed Church before *Luthers* and *Calvins* time? Namely that it was disperst over the whole World, in every Nation; and in every Profession of Christians: And although it did not appear outwardly in the sight of men as it did not in *Elijahs* time, who thought himself the only man alive, that remained of all the Faithful, yet at the same time it was in the world, like Wheat in a good quantity of Chaff, or as the Lilly among the Thorns. For Protestants are not of the same Opinion as Donatists were of old, that the Church can be confined to any one Corner of the World, as they said it was to *Africa*; but that it is diffused every where throughout the whole World; because GOD in every Nation, has those that are his.

Neither are we so cruel, as to reject even the *Papists* themselves [though not as such] from the Communion of the Church; seeing we know very well, that though their Church is not a Church in moral sence: yet in a Physical, or Natural one it is, that is to say, though she be not a good, yet she is a true Church.

Neither do we deny her a pastoral Office which belongs to Ordination of Ministers, or Administration of the Holy Sacraments: A Wife does not lose the Title and Denomination of a true Wife, although she be dishonest. Now the Church



Church in a Mystical sense is compared to a married Woman. For this cause, seeing I found the true Church to consist only amongst those of the Reformed Religion; and that from those very Notes which are commonly attributed unto such a Church, *viz.* from the purity of Preaching Gods Word, and a due administration of the Sacraments, although *Bellarmino* has fifteen other marks more or less; I resolved with my self, as I did intend before to joyn my self to this Body; and have renounced the Romish Conspiracie; to be-take my self to the true Doctrine of Christ.

Which now I do here sincerely, and Faithfully profess before GOD and Jesus Christ; and do most earnestly beseech all my Brethren that they would embrace the same Opinion with me, and believe this my confession and that they would receive me as a living Member of our Saviours Body; and that they would also add some comfort, to one that earnestly longeth for the Salvation of his Soul; that they would embrace me in their Arms, and receive me into their Bosom, who have fervently desired with many Prayers, to enter into the same Covenant with the Faithful.

*And now O God who hast been pleased to illuminate me by thine Infinite Grace, be pleased also to continue me in the same; that as I have now made a sincere Profession of thy Truth so I may remain stedfast therein, and never turn away mine Eye from thy truth: Grant that with Holy David in thy Light I may see Light; and at last having finished my Course, (and kept the Faith) I may behold thee in thy Heavenly Kingdom; Even so come Lord Jesus, come quickly. To thy self with the Father, and the Holy Ghost, be all Praise, and Glory, world without End, Amen.*

James Salgado,

*A Spaniard and sometimes*

*Priest of the Church of Rome.*

FINIS.